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SHEKEL



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No. 2

MARCH-APRIL 2004

Communications on this subject
should be addressed to—

THE UNDER SECRETARY OF STATE,
COLONIAL OFFICE,
LONDON, S.W.1.

and the following
Number quoted: C9146/26.



Original letter of
appointment to the Board

Downing Street,
5 June, 1926.

Sir,

I am directed by Mr. Secretary Amery to inform you that he has decided to appoint a Palestine Currency Board to introduce a local Palestinian currency based on the pound sterling and generally to provide for and control the supply of currency in Palestine.

2. The duties of the Board will be generally on the lines of those of the West African Currency Board. Mr. Amery would be very glad if you would accept a seat on the Board, where your knowledge and experience in connection with currency matters would be of the greatest assistance.

3. I am to add that Mr. Amery proposes that the members of the Board (other than members who are serving in the Home Civil Service) should receive remuneration at the rate of £100 a year.

I am, Sir,

Your obedient servant,

R. Shackleton

L. COUPER, ESQ., G.I.C.

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EDWARD SCHUMAN, Editor

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The American Israel Numismatic Association (A.I.N.A.) is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. A.I.N.A. is a democratically organized, membership oriented group, chartered as a not for profit association under the laws of The State of New York. A.I.N.A.'s primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby. The Association supports a web page <http://amerisrael.com> in which full information about the organization and a sampling of past articles from the SHEKEL are shown. The Association attends national and regional conventions, sponsors study tours to Israel, publication of books and catalogs and other activities which will be of benefit to the members. A.I.N.A. supports Young Numismatists' programs which encourage and introduce youth to our hobby. Audio-visual and slide programs are available from the A.I.N.A. archives on many Judaica subjects and are available at no cost except for transportation charges. Local Israel Numismatic Society chapters exist in several areas. Please write for further information.

The Association publishes the SHEKEL six times a year. It has been referred to as a Jewish Reader's Digest. The SHEKEL is a journal and news magazine prepared for the enlightenment and education of the membership. You are invited to submit an article for publication.

Annual Membership fees:

U.S., Canada and Mexico \$18. - Foreign \$25.- Life \$300.

Send all remittances, change of address and correspondence

to AINA % Florence Schuman 12555 Biscayne Blvd #733

North Miami, FL 33181



President's Message

By Mel Wacks

I still remember the gifts that I received for my Bar Mitzvah. Lots of checks and a pair of binoculars. Some of the checks went to pay for the party, some went into my bank account, and I prized the binoculars ever after. Not much has changed in the last 50 odd years. I just attended a Bar Mitzvah, and I saw person after person slipping an envelope to the young man. But when I handed him a package he carried it around for the whole party. Money is nice, but a thoughtful gift is better.

I received a note telling me how much he liked the Israel coins, medals, stamps and paper money that I gave him. A seed was planted, and hopefully it will launch a youngster on a hobby that will give him as much pleasure as it has given me ... since my dad first gave me a beaten up leather pouch containing old Canadian and U.S. coins. By the way, I still have that pouch and have started filling it with coins for my new granddaughter.

If you are wondering what to do with the coins in your collection, or why you should make new purchases, then wonder no more. Give them as gifts to youngsters -- for Bar and Bat Mitzvahs, graduation, birthdays, or just because you love them. Plant a seed of hope for the future in the wasteland of hip-hop, violent computer games, and all of the other temptations of pop culture in the 21st century.

Happy Collecting,

P.S. When you buy any new issue from Israel you will also be helping the Israel economy, which is suffering severely due to the Intifada at home and boycotts in Europe. I want to remind you that from now on you will no longer receive notifications about new issues unless you specifically ask for them. They will be mailed directly from the Israel Government Coins and Medals Corporation. AINA will still benefit when you order, and you should receive faster service.

The Editor's Page

By Edward Schuman

Dear members:

We are saddened to advise that an unusually large amount of our older members have passed away during the year. It is only when dues notices are returned marked *deceased* that we find out we have lost a member. About 100 members have been deleted for not paying their annual membership dues despite a second request being mailed. Some will renew when they realize they miss reading the SHEKEL but we must all try doubly hard to bring new members into A.I.N.A.

Florence and I manned an exhibit table at the recent Florida United Numismatic convention in Orlando. The photograph shows the two of us together with Life Member Roger Merritt who stopped by to chat. We gave out over 500 copies of the Shekel issue with Ilan Ramon's photo on the cover. Almost everyone knew who he was. We gave out information about our organization and signed up several new members.

This issue contains two book reviews. The *Numismatica* catalog of Israel coins and paper money is a guide to retail prices in Israel. The catalog of *Russian Jewish Paper Money* contains information never before published. Information on how the books can be ordered is in the review.

Till the next issue

Ed



ABOUT THE PALESTINE CURRENCY NOTES

By Shlomo Tepper - Richon LeZion, Israel

In Israel today, there is a serious study regarding the British Mandate currency notes in Palestine which were issued from 1927 until the creation of the State of Israel. We hope that this study will bring to light the background and other related details about the proof currency notes, and the final versions of these notes.

Almost 77 years ago a notice was published in three languages, Hebrew Arabic and English regarding the new money that would be in use in Palestine commencing from 1 November 1927. This new money would replace the Egyptian money that was the currency in use, after the English and Anzac (Australia and New Zealand) military forces pushed the Ottoman forces out of Palestine and back to Turkey. This announcement was found in the collection of a collector of Palestine/ Israel newspapers where it remained in obscurity.

The notice stated that the new Palestine pound would replace the British pound sterling and would be divided into 1000 mils. The Egyptian money would be withdrawn over a period of time. The principal object of the new currency was to secure for Palestine itself the legitimate revenues from the currency circulating in Palestine. While Egyptian currency is in use, the benefits go to Egypt. The notice further emphasized that the Palestine Pound would always be guaranteed to be valued equal to the British Pound.

Palestine Currency Board notes were subsequently issued in 500 mil, 1 pound, 5 pound, 10 pound, 50 pound and 100 pound denominations. All denominations share an identical back design of a guilloche with the denominations printed in Hebrew, Arabic and English and an illustration of the Tower of David. The face designs all contain a guilloche with the denomination printed in Hebrew, Arabic and English and an illustration of a site in the Holyland. The illustration on the 500 mils is The Tomb of Rachel, on the 1 pound it is the El Aqsa Mosque. The 5 pound, 10 pound, 50 pound and 100 pound all share the identical illustration of the Crusader Tower in Ramala.

The illustrations on the notes represent the connection between the three religions in Palestine (Israel), as follows:

For the Jewish population—Rachel's Tomb (500 Mills) and Citadel of Jerusalem (Tower of David) (all the reverse sides)

For the Moslem population—The Dome of the Rock

For the Christian population—The Crusaders Tower at Ramle

NOTICE

PALESTINE CURRENCY.

A special currency of coin and notes is to be introduced in Palestine on the 1st November to replace the Egyptian currency. The Palestine pound will be equal in value to the British pound sterling, or to 97.50 Egyptian piastres, and will be divided into 1,000 mils. The new notes and coins will be issued on behalf of the Palestine Government by the Palestine Currency Board, who have been appointed by the Secretary of State for the Colonies and whose offices are in London.

The Treasurer of Palestine is the Currency Officer, who will represent the Board in Palestine. There will be a period of some months during which the Egyptian currency will be withdrawn and replaced by the Palestine currency. During this period, facilities will be provided for every one to obtain new currency in exchange for the old at the proper rate. Due notice of these facilities will be given. When the period is over, Egyptian currency will no longer be legal tender but only the new currency. The Board will send back to Egypt the Egyptian currency so exchanged, and will there sell it for its value in British money. The Board will hereafter, through the Currency Officer, freely buy or sell Palestine currency at Jerusalem in exchange for British money in London, at the rate of a pound for a pound, charging only a small commission or no commission. **THE PALESTINE POUND WILL THEREFORE ALWAYS BE WORTH THE SAME AS THE BRITISH POUND STERLING.**

The Board do not wish however to interfere with the business of the banks and others who deal in exchange, and will therefore not deal in amounts less than 10,000 pounds.

The Board will have ample funds to give a British pound in London for each Palestine pound that may be offered to them at Jerusalem. The Palestine Government is also responsible for the new currency. **THE PUBLIC MAY THEREFORE HAVE EVERY CONFIDENCE THAT THE VALUE OF THE CURRENCY WILL ALWAYS BE MAINTAINED.**

A principal object of the establishment of the new currency is **TO SECURE FOR PALESTINE ITSELF THE LEGITIMATE REVENUES FROM THE CURRENCY** circulating in Palestine. At present, while Egyptian currency is in use, the benefits go to Egypt. The Board will invest its spare funds, and the whole of its income (after meeting its expenses and setting aside whatever may be necessary to strengthen its reserves) will be available to pay over to the Palestine Government in aid of the revenues.

The new coins will be as follows:-

Denomination	Diameter (Millimetres)
1 mil Bronze	21
2 mils Bronze	28
5 mils Nickel Bronze, perforated	20
10 mils Nickel Bronze, perforated	27
20 mils Nickel Bronze, perforated	30.5
50 mils Silver	23.6
100 mils Silver	29

The new notes will be of the following denominations and sizes:-

Denomination	Size	
	Inches	Millimetres
500 mils	5" x 3"	127 x 76
LP. 1	6" x 3"	165 x 89
LP. 5	7" x 4"	191 x 102
LP. 10	7" x 4"	191 x 102
LP. 50	7" x 4"	191 x 102
LP. 100	7" x 4"	191 x 102

Each coin and each note will have its denomination or value written on its face in three languages, English, Arabic and Hebrew.

JERUSALEM,

1st October, 1927.

عبدالله
القائد الفلسطيني

S. S. DAVIS,
Currency Officer.

In the last two or three years, additional information on this series has been discovered, from the sales of the archives of Thomas de la Rue & Company Ltd., London, printers of the Palestine Currency Board notes, through auctions by Spink and Sons. In addition to proofs notes printed in different colors from the accepted notes, there are notes printed with different illustrations in various denominations. From the ink dates and printed dates we are learning about the possibilities offered to the Board of Currencies in Palestine by the printers. These offers repeat themselves even after the final designs were fixed in the first edition in 1927.

From the proofs of these unissued notes, it appears there were attempts to include other illustrations as follows:

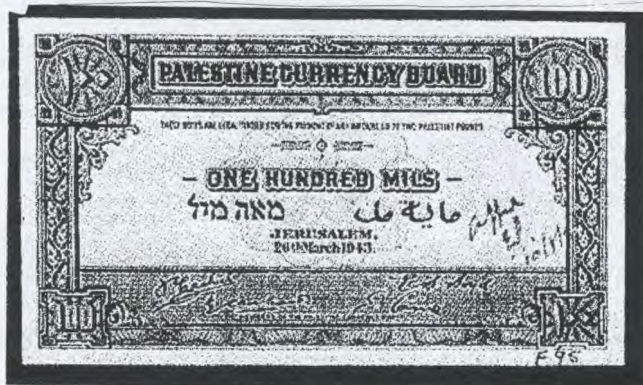
For the Jewish population—The Absalom's Tomb (500 Mils)

For the Moslem population—The Al-Jazar Mosque at Acre (50 Pounds and 100 Pounds)

For the Christian population—The Church of the Holy Sepulcher. (5 and 10 Pounds)

The illustrations on the notes again represent the connection between the three religions in Palestine (Israel).

We have not pictured the different color proof notes as the Shekel is not printed in color. We have illustrated the adapted notes and those with different site illustrations. In addition we have illustrated a fifty and one hundred mil notes, denominations not previously known.



The 500 mil note -Regular issue



The proof version of the 500 Mills note with the Absalom's Tomb.



The 1 Pound different version note of the Dome of the Rock



The 1 Pound note - Regular issue



The 5 Pound note with picture of the Church of the Holy Sepulcher



The 5 Pound note -Regular issue



The 10 Pound note with picture of the Church of the Holy Sepulcher

The 10 Pound Regular issue note



The 50 Pound Proof note - Regular issue



The 50 Pound note with picture of the Al-Jazar Mosque at Acre

The 100 Pound Proof Note - Regular Issue



The 100 Pound note with picture of the Al- Jazar Mosque at Acre.

The United Free Church of Scotland

During the early part of the nineteenth century, various meetings were held in London and Scotland to consider what steps should be taken to reach the Jewish people with the gospel. A meeting was held in the National Scotch Church, Regent Square, London on 7th November 1842 to form the British Society for the Propagation of the Gospel among the Jews. It was agreed to co-operate with the Church of Scotland's Mission to the Jews.

The Church of Scotland has had presence in Palestine since the mid 1800's. Of the thousands of British soldiers who died in the conquest of Palestine from the Turkish Ottoman Empire in World War I, a large number were men from Scottish regiments. Dedicated to the memory of those soldiers, St. Andrew's Church was built on stunning site overlooking the Hinnom Valley across from Mount Zion. The foundation stone of St. Andrew's Scots Memorial Church was laid in 1927 by Field Marshal Allenby, who had taken Palestine and Jerusalem in 1917. Many Scots were killed in Allenby's campaign. The Church was built to honor them.

Its role has changed dramatically during the 70 years of its life. It was a chaplainry to expatriate Scots from Mandate to 1948. But with the withdrawal of the British military administration, the Scottish population practically disappeared. The division of Jerusalem, from 1948 to 1967, found the church in the western Israeli side, cut off from most of the city's Christian community. It was situated precisely on the Green Line and served as a refuge for those who could reach it. After the Six Day War, however, St. Andrew's was again able to provide ministry to Christian pilgrims.

Today, the hospice is a modest, but comfortable hotel with 18 rooms, all with private baths. The small resident congregation of St. Andrew's Church is made up of expatriate Christians and a small number of Palestinians who want to worship in English. Although the church combines European and Middle Eastern architectural forms, there is a real bit of Scotland in the church. The floor in the front part of the church is covered with marble from the Island of Iona in the Scottish Hebrides. Iona is where the Celtic Saint Columba began his mission in 563, and is regarded as a sort of "mother center" for the Church of Scotland. A brass plaque in the floor recounts the devotion to Jerusalem of King Robert the Bruce of Scotland, who united the independent Scottish tribes into one nation by appealing to them to join the Crusades. According to legend, King Bruce

asked that his heart be buried in Jerusalem. However, his friend, the Black Douglas, was killed en route to the Holy Land, and the Bruce's heart was returned, to Scotland. Memorial plaques throughout the church honor various Scottish regiments: the Black Watch, the Highlanders, and others.



The illustrated check, in the sum of one hundred fifty francs, was issued on the Anglo-Palestine Company Limited bank in Hebron on 3rd October 1906. The check has a stamped endorsement of the United Free Church of Scotland canceling out the Turkish revenue stamp and also above the signature of Alex Paterson.

Alexander Paterson matriculated as a doctor at Edinburgh University in 1885. He subsequently spent several years in London, Cairo and Aden, Arabia, before embarking on his main career as a medical missionary for the United Free Church of Scotland, at Hebron in Palestine, in 1893. He remained there until the station was handed over to the Church Missionary Society in 1922, when he retired to Edinburgh. He died in 1940.

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BOOK REVIEW

Catalog of Israel's Coins, Banknotes & Medals, 2004 edition by Pinchas Bar-Zeev, Tel Aviv AINA #6680

Holy Land numismatics is alive and well, especially in Israel. In the Tel Aviv area alone, three large collectors associations and clubs meet separately on a weekly, bi-weekly or bi-monthly basis, each meeting drawing crowds of fifty to seventy dedicated collectors and dealers of Israel and world numismatics. But the best proof of the vitality of Israel numismatics is the fact that during the last two decades, with intervals of one to two years, a new edition of the *NUMISMATICA* Catalog of Israel Coins, Banknotes & Medals hits the local market, making it the world's only current catalog and price list of almost the entire range of Israel numismatics. A fact almost unknown outside Israel, the main reason being that until the previous edition the catalog was issued mainly in Hebrew, with only basic translations into (also very basic) English.

As from the current 15th (2004) edition, all this has changed. Meir Aharoni, who publishes the catalog since 1985, recently recognized the worldwide need for a periodically updated Israel numismatic catalog, and with the assistance of the writer of this article, an effort was made to issue a truly bi-lingual Hebrew-English catalog, suitable for use by local Israeli collectors and International Israel numismatists.

The softcover 9½ by 6¾ inch book has 156 pages, approximately 134 dedicated to numismatics. Both the cover and pages are of heavy-duty glossy paper, similar to the paper and cover used for The Shekel. Page numbering is from right to left. The catalog is clearly divided into nine numismatic sections: British mandate and pre-Bank of Israel banknotes & fractional currency 1927-1952, Trade coins 1916-present, IGCMC tokens (Hebrew only, without valuations), Bank of Israel banknotes 1955-present, miscellaneous pre-State means of payment (Hebrew only), Gold coins & medals, Commemorative coins, State medals, Official award medals sold to public and Official award medals not sold to public.

According to Aharoni, himself a dealer in numismatics, prices reflect retail market values in Israel during the second half of 2003. Valuations are in New Sheqalim (NIS), except those for gold coins and medals, as well as British mandate banknotes. These are listed in US currency (1 NIS = approx. 25 US cents, gold \$350/oz).

The *NUMISMATICA* Israel coin catalog is available online from the website of the writer of this review (<http://isracoins.com>) for \$15.90, worldwide postage by airmail included.

BOOK REVIEW

Jewish Paper Money in Russia by Dmitri Kharitonov, Prague, 2003, introduces the reader to the issue about three hundred unique emissions by Jewish communities during the 1917-1920 civil war period in Russia.

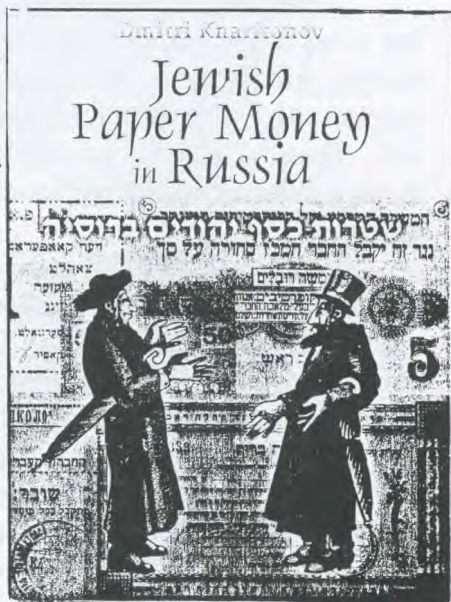
This catalogue is remarkable both for its form and content. It is printed on heavyweight coated paper and contains printed 136 pages. The covers are designed as a collage of paper notes with two lovely figures of old Jews on the background of three colored Russian flag. The author includes over two hundred color photos in full-size illustrations of this large constituency of Jewish paper currency. More than a hundred are described as 'rare' and were not included in any previous publication.

All paper money appear according to town issuances in alphabetical order. The notes variously use the lost language Yiddish, Hebrew, Polish, Ukrainian and Russian text. Many also carry Hebrew validation handstamps, some displaying the Star of David.

The information is organized by catalogue number, note denomination, date, short description, valuation. Valuation are given in two grades in Euro currency. The text is in both English and Russian.

This catalogue offers a great amount of remarkable information absolutely new and unique. It will be interesting not only for paper money collectors, Russophiles, emergency currency collectors, but chiefly to any, who are interested in the fortunes of Jewish communities, particularly, in post revolution Russia.

The SHEKEL has recently made use of its contents by further expanding the history of the issuing towns. It is offered by Partner Praha, spol. s r.o., Gen. Janouska 900, 198 00 Praha 9, Czech Republic for 29 Euros plus postage. Contact by an e-mail at: partnerpraha@volny.cz. The book is also carried by William Rosenblum whose address can be found in the dealer directory on page 47.



JEWISH HOBO NICKELS

A hobo nickel is a buffalo nickel that had its features altered after it was struck at the mint. This was done to pass the time of day by hobos or persons who were in prison. The term hobo nickel has been generally applied to all nickels that have had the original motifs altered. Using various tools, often primitive, the engraver carved a new design over the existing one thereby changing the Indian head or the buffalo nickel into something else. As the composition of the nickel is softer than other American denominations, this was the preferred coin.

The talent of the person who altered the design ranged from master engravers, who created artistic masterpieces on these small round pieces of metal to persons of less talent or imagination whose work is crude and distasteful. Nearly all old hobo nickels were made in obscurity by many hundreds of different people, not all of whom were hoboes. No records were kept, and nothing contemporary appears to have been published by the early hobo nickel makers. Some of the early carvers did place their initials or marks of their work but it is guess work to assign the carver to the vast majority of nickels. Today there are some modern carvers, turning out work for profit, using high speed electric rotary wheels and routers.

There is an endless variety of hobo nickels. The common hobo nickel has a hat or cap carved on top of the Indian head. The facial features are altered with the addition of a beard, sometimes with an ear as well. Some specimens have the profile changed by altering the nose, adding a cigarette etc. These basic feature changes, done by numerous talented artists, result in very different appearing hobo nickels, because of their different artistic styles.

Jews are depicted on some hobo nickels. A rabbi can be identified by the skullcap on the top of the head. Anti-Semitic hobo nickels depict a man with an enlarged ethnic nose. The ultra-orthodox Jew is depicted with a curl of hair running down the neck. Satirical or anti-Semitic hobo nickels often depict an enlarged ethnic nose.

Some contain various phrases with Hebrew letters which are gibberish and make no sense whatsoever. A large percentage of "Jewish" hobo nickels were made as anti-Semitic pieces. They contain lettering such as "Jew-nited States," "Junited States." Nickels are known with the phrase "Sol Stickem" engraved on the hat. Stickem can mean to overcharge, cheat, or swindle. Sol is a Jewish name. The "Ish Kibibble" hobo nickels are most likely Jewish-related as it translates to "I should worry" in Yiddish.

The initiative for this article came from AINA member Roger Merritt who mailed me photo copies of several Jewish hobo nickels in his collection. The illustrated photos were taken from the Hobo Nickel Guidebook edited by Stephen P. Alpert of the Original Hobo Nickel Society.



SIR JOHN MONASH

Sir John Monash was born in 1865 in Melbourne, Australia, to immigrant parents of Prussian-Jewish origin. The family name was originally spelled Monasch and were printers of Hebrew books in Krotoszyn. He was related to Heinrich Graetz. Monash was educated at a Christian private school in Melbourne and attended the University of Melbourne. At the university, he displayed exceptional versatility. Besides a doctorate in engineering, he graduated in arts and law, and also studied medicine.

After 1900 he specialized in reinforced concrete construction, introducing this engineering technique into Victoria, Tasmania, and South Australia. Between 1913 and 1915 he was president of the Victorian Institute of Engineers.

Monash was never a professional soldier. He volunteered for the Victoria militia in 1884 and was commissioned three years later. In 1900 he won a gold medal for military articles in the *Commonwealth Journal*, and on the outbreak of World War I, he had already risen to the rank of colonel in the militia. Despite the anti-German hysteria of the time, there seems to have been no adverse comment on his German origins.

He was sent with the 4th Infantry Brigade to Egypt, where, like most Australian troops, he experienced the effects of bad British organization, planning, and command. In 1915 his brigade, as part of the New Zealand and Australian Division under Major General Godley, participated in the disastrous Gallipoli campaign against the Ottoman Army. The brigade initially defended the line between Pope's Hill and Courtney's Post and the valley behind this line became known as "Monash Valley". There he made a name for himself with his independent decision-making and his organizational ability. He was promoted to brigadier general in July.

During the August offensive, Monash's objective was the capture of Hill 971, the highest point on the Sari Bair range, but his attempt was a catastrophic failure and marked the lowest point of his military career. By June 1916 Monash was in France, with the rank of major general and in charge of the new Australian 3rd Division. He was involved in many actions, including Messines, Broodseinde and the First Battle of Passchendaele, with some successes but the usual heavy casualties. The British High Command was impressed by Monash's abilities and enthusiasm in a war that was going very badly. In May 1918 he was promoted to lieutenant general and made commander of the Australian Corps, at the time the largest corps on the Western Front.

Monash, not being a professionally trained officer, was free of the antiquated doctrines of many First World War officers. He believed in the co-ordinated use of infantry, aircraft, artillery and tanks. He wrote:

The true role of infantry is not to expand itself upon heroic physical effort, not to wither away under merciless machine-gun fire, not to impale itself on hostile bayonets, but on the contrary, to advance under the maximum possible protection of the maximum possible array of mechanical resources, in the form of guns, machine-guns, tanks, mortars and aeroplanes; to advance with as little impediment as possible; to be relieved as far as possible of the obligation to fight their way forward.

At the Battle of Hamel Hill on 4 July 1918 Monash applied this doctrine, and led his troops a much-needed victory for the Allies. On 12 August he was knighted on the field by King George V.

The Australians then advanced through France, being used as shock troops in a series of victories against the Germans at Chignes, Mont St Quentin, Peronne and Hargicourt. By the end of the war Monash had acquired an outstanding reputation for intellect, personal magnetism, management and ingenuity. He also won the respect and loyalty of his troops. His motto was "Feed your troops on victory."

British officers, however, never forgot that he was a Jewish colonial officer with no formal army background. This prevented him rising to the heights of command his talents would have merited. Field-Marshal Bernard Montgomery later wrote: "I would name Sir John Monash as the best general on the western front in Europe." The British prime minister, Lloyd George, described him as the only soldier of World War I with the necessary qualities of leadership.

Besides numerous military decorations he received honorary degrees from the universities of Oxford, Cambridge, and London. After the Armistice, he led his ANZACS through the streets on London, and received a tumultuous welcome. He returned to Australia and resumed his engineering practice.

He replanned the electricity supply in Victoria, basing it on the exploitation of huge brown coal deposits at the open cast mine fields of Yallourn, in Victoria. He was made vice-chancellor of Melbourne University. In 1930, shortly before his death, he was made a full general, the first Jew to attain that rank in any army. He wrote of his campaigns in *Australian Victories in France in 1918* (1920).

Sir John Monash remained a practicing Jew all his life. He took an active part in Jewish affairs in Australia and was president of the Zionist Federation in 1928. He was one of the principal organizers of the annual observance of ANZAC Day, and oversaw the planning for Melbourne's monumental war memorial, the Shrine of Remembrance. Monash was honored with numerous awards and decorations from universities and foreign governments. He died in 1931 in Melbourne, where the municipality of Monash and Monash University are named after him. A village in Israel, Kefar Monash, bears his name.

Australia was the first country to experiment with polymer plastics for their paper currency. Currency made of this material lasts many times longer than paper currency and has a unique feel and appearance. In 1996, the government released the largest denomination of these notes, the one hundred dollar banknote. Sir John Monash was given recognition for his achievements by having his portrait and signature placed on one side of the note.



At the Florida United Numismatic Convention in Orlando Florence and I manned the A.I.N.A. booth. Our object to gain new members and further interest in our organization. We met a gentleman from Australia, Mr. Colin Pitchfork and in conversation spoke about a mutual friend and A.I.N.A. member in Australia, Sidney Levine. The conversation turned to Monash and I asked if any medals of Monash were available. He did not recall any but opened his bill fold and out popped the \$100 note you see above. Incidentally Mr. Pitchfork is now A.I.N.A. member #10877.

Early American Jewish Veterans Medals

By Joseph S. Topek

Since 1896, when the Hebrew Union Veterans Association was founded to combat the assertion that Jews had not served their country during the American Civil War, Jewish veterans organizations have issued badges, medals, and other ephemera to their members. In a 1981 article in the Shekel (vol. XIV, #3), Dr. Uriel Paul Federbush provided an outstanding overview of American Jewish military history as well as an overview of the prominent American Jewish veterans medals. The history and development of American Jewish veterans organizations, and the items they produced for their members, are an interesting reflection on American Jewish attitudes toward this country and concern about the image of the Jew as a patriot.

Jewish veterans of the Union army founded the Hebrew Union Veterans Association in 1896. While there were several thousand eligible veterans, membership does not seem to have spread much beyond the New York area, and soon Jewish veterans of the Spanish American War (1898-1900) appeared on the scene as well. Jewish veterans were eligible to join the general veterans organizations that were active at the time, the GAR (Grand Army of the Republic) for Union army veterans, the UCV (United Confederate Veterans) for Confederate veterans, and the United Spanish War Veterans, and indeed there were many Jewish veterans who were active in these groups. Isidore Isaacs rose to the rank of New York State Commander of the GAR in 1921, the highest known Jewish officer holder in that organization, though he had enlisted and served under the pseudonym "Theodore Barnwell" during the Civil War. He was one of the founding officers of the Hebrew Union Veterans Association and remained active in its successor groups until his death in 1924.

Most American Jewish veterans medals are designed to resemble other American veterans medals of their era. This can be seen in two of the examples illustrated in the 1981 Federbush article. The Hebrew Union Veterans Association "ladder badge" resembled many that were commonly used in the late 19th century by veterans organizations whose members had served in the Civil War or Spanish American War. Often these ladder badges were issued by state organizations or regimental veterans units, but the GAR (Grand Army of the Republic), the largest veterans organization, whose members had served in the Union Army during the Civil War, issued an annual ladder badge to commemorate its national encampment. Ladder badges are so designated because they have two or more components (rungs) that are attached to one another with small loops or chains. The

top piece is a pin brooch, and often the badge has a ribbon drape that hangs from the bottom of the brooch behind the various pieces. GAR medals typically had the crossed cannons integrated into the brooch, a second piece specific to the year and location of the encampment, sometimes a third piece of local import, and finally a suspended medallion often with a portrait of the National Commander-in-Chief. It is actually the later GAR badges that are more rare, as the number of Civil War veterans who survived to attend the annual encampments diminished as time went on until the final meeting in 1949. The last Jewish veteran of the Civil War, Daniel Harris, died in 1945.

A second type of badge issued by the Hebrew Union Veterans Association is the flag appliqué ribbon with New York State pendant (illus. I). This badge is quite interesting for several reasons. The top bar is an enameled brooch pin with the word "veteran" and a silver edge surround. An elaborate ribbon hangs from it that contains the words "Hebrew Union Veterans' Association" in silver letters on a blue background. Crossed rippled cloth American flag appliqués are sewn to this ribbon. Suspended from it is a 1 5/8" diameter pendant with the words "New York" at the top and two wounded veterans shaking hands between the years 1861 and 1865. The two veterans depicted on the pendant are both amputees, one missing an arm and the other a leg. The reverse of the pendant is the Seal of the State of New York. Since most of the members of this group were New Yorkers, it would make sense that they would issue a badge reflecting their service in state regiments. Because of the high number of amputations among Civil War wounded, it is also not surprising to see depictions of veterans bearing the scars of battle on such a badge. Display of a war injury in the 19th century was also a physical demonstration of courage and patriotism, particularly if one was already somewhat self-conscious about being accused of having shirked one's duty during a time of national crisis. This badge was manufactured by Whitehead and Hoag, a company which made many of the veterans badges at that time, and these components, with slight modifications, can be found incorporated into many other similar badges issued by other veterans organizations.

The Jewish veterans of the Spanish American War founded their own group, the Hebrew Veterans of the War with Spain, and issued a badge that was illustrated in the 1981 Shekel article. It also closely resembled the badges issued by the United Spanish War Veterans, incorporating the motifs of eagles, shields, and an American flag suspension ribbon. The dramatic difference, however, was that the United Spanish War Veterans membership medal had a Greek Cross suspended from the ribbon with each arm of the cross bearing the words Cuba, Porto

Rico (sic), Philippines Islands, and USA respectively with the four compass directions on the reverse. While this was not an overbearingly "Christian" cross, the membership badge of the Hebrew Veterans of the War with Spain incorporated nearly identical elements with the exception that the pendant is a six pointed star instead of the cross. Each point of the star depicts a branch of the military.

Eventually these two groups merged in the immediate aftermath of World War One when thousands of Jewish veterans of that conflict were being discharged from duty. They became known as the Hebrew Veterans of the Wars of the Republic and issued a new badge, also illustrated in the 1981 Shekel article. This was a time in American Jewish history when many organizations called themselves "Hebrew" rather than "Jewish." Often Jews were excluded from secular civic organizations, so there was already a long history of Jewish "mirror" organizations that closely resembled non-Jewish groups of their ilk, such as B'nai B'rith, B'rith Abraham, B'nai Zion, and many others. The veterans groups were no different in this respect, and were careful to utilize terminology that made them appear dignified and respectful. If "Jew" was a sometimes pejorative term in the late 19th century, then they would use "Hebrew" and invoke the majesty of the Biblical tribe from which even Christians could claim spiritual kinship.

By the 1920's use of the words "Jew" and "Jewish" were much more common, owing either to a less pejorative meaning or to Jews being less self-conscious about their usage. Thus, in 1924 the Hebrew Veterans of the Wars of the Republic changed its cumbersome name to the no-less-cumbersome Jewish Veterans of the Wars of the Republic. By now its leadership was dominated by prominent Jewish veterans of the Spanish American War and World War One, including those who had been awarded the Medal of Honor or who had achieved high military rank.

The newly named organization, which until today traces its origins to and claims its founding with the 1896 Hebrew Union Veterans, issued a new membership badge that was based on the badges issued by groups such as the American Legion and the Veterans of Foreign Wars (illus. II). It is a simpler affair with a cast pin brooch with the years 1776 - 1918 on either side of a liberty figure holding the Scales of Justice. This seemed to be a somewhat standard type of brooch that manufacturers of veterans badges would supply. The wholly original part of the badge is the pendant medal that has the Star of David in the center surrounded by the words "Jewish Veterans of the Wars of the Republic," which was suspended from the brooch by a stock American flag ribbon. Similar to the earlier Jewish veterans badges, it tended to incorporate standard components from badge

manufacturers with a single unique Jewish piece so that it would be clearly identified as an American veterans badge but still be Jewish. There also may have been an economic factor involved, as the more unique components, the more expensive the badge is to manufacture, which for a small organization could become cost prohibitive. By utilizing common components of other veterans badges that were produced by the thousands by such venerable firms as Whitehead and Hoag, a Jewish veterans badge could be made for a reasonable cost even for a small number of members. What is clear, however, is that the Jewish veterans wished to portray in their badges and medals their loyalty and affinity to the United States as well as their identity as Jews. As time went on, Jewish symbols on these badges became more prominent, as did the comfort level and acceptance of the Jew in America.

The medals worn by Jewish veterans made it clear that they were proud to be Americans and proud to be Jews.

In 1929 the organization adopted the name Jewish War Veterans, which it has to this day. Over the ensuing 75 years there have been a number of interesting membership and convention badges and medals issued, but those will have to be the subject of a future article.

Illustration I:
Hebrew Union Veterans Badge
Whitehead and Hoag Co.
Newark, N.J.
c. 1896





Illustration II:
Jewish Veterans of the Wars of the Republic Badge
Metal Arts Co., Rochester, NY
c. 1924

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ABOUT AVIGNON

There were four towns in France in which Jews of the Middle Ages were allowed to live. For much of the second millennium, the Jews lived not in France proper, but in the Comtat Venaissin, a swath of what is now Provence. The Comtat belonged to the Vatican from 1274 to 1791, and the Jews had the grudging permission of the popes of Avignon to reside there after they had been expelled from Languedoc, Herault and every other surrounding province.

The official line, in booklets published by the Vaucluse region's tourist board, has long been that the Jews were "welcomed and protected" and "granted the freedom to live and worship" by the popes, who ruled from Avignon for most of the 14th century. Prior to the French Revolution when power returned to Rome, Bishops and other papal emissaries continued to govern the Comtat from Avignon. Such revisionism still goes on, but the truth is slowly coming out. The popes welcomed the Jews because they wanted to use them as scapegoats. They wanted to keep them impoverished and downtrodden, so they could say to their Catholic populace, "See, they didn't recognize the savior, so they have to suffer."

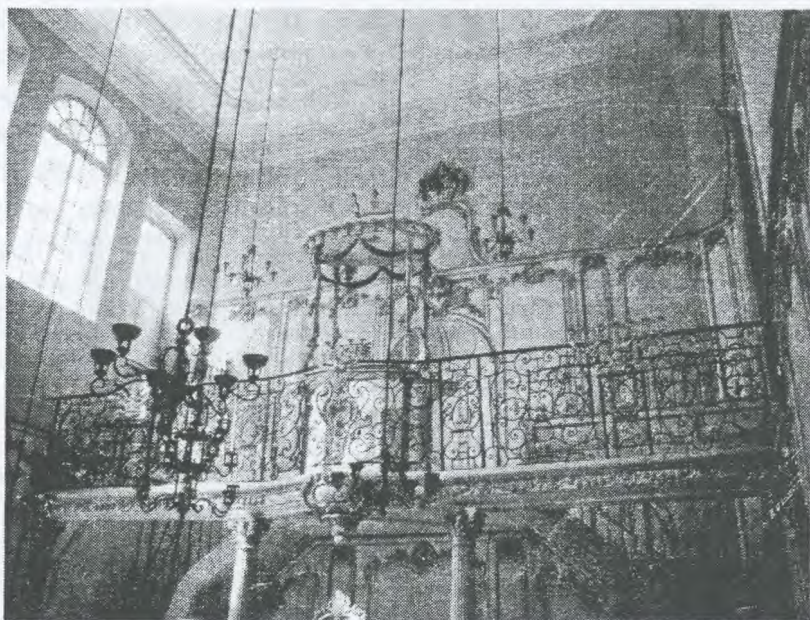
Suffer they did, in crowded carrieres, from the Provençal word for street, since Jewish quarters in the south of France usually comprised a single street that was locked up tight at dusk. There was a Christian gatekeeper, and the Jews had to pay him. After working as doctors, surgeons, masons, dyers and book-binders in the 14th century, Jews were gradually excluded from all professions except money-lending and selling secondhand goods. They were forbidden to speak to Christians, and forced to wear distinguishing signs - first rouelles, red and white "wheels" pinned to their clothing, and later, yellow hats. They wanted to make sure people could see from a distance who was not a Christian, and to keep Jews from having sexual relations with Christians - they were especially concerned about that.

For all the hardship, small communities of Jews-never more than 2,000 altogether - managed to survive for five centuries in the ghettos of Avignon, Carpentras, Cavaillon and L'Isle sur la Sorgue. All are within an hour's drive of each other and, if you look closely you can still find traces of pre: revolutionary Jewish life.

The Carpentras synagogue whose earliest sections date from 1367, rates official highway signage - arrows point to it from every intersection in town. Reconstructed and redecorated between 1741 and 1743, today it is in spiffy shape with help from sources ranging from the French government

to the World Monuments Fund, a New York-based nonprofit organization. The building has an unremarkable facade since synagogues were forbidden exterior decoration, but an ornate interior done up in the fashionable vernacular of the era, with marble walls, abundant gold leaf and a blue domed ceiling studded with painted stars.

Carpentras may be the oldest synagogue in the region, but it is not the prettiest. That distinction belongs to Cavaillon, built between 1772 and 1774 on the site of a 15th-century synagogue. Plain on the outside but pure confectionery within, its gilded ark is flanked by neoclassical columns and crowned with flowers. Its wrought iron balcony and dangling chandeliers elaborately curlicued, its Pepto Bismol pink walls encircled with swags and rosettes. A miniature red velvet chair, oriented toward Jerusalem, awaits the prophet Elijah in the style of Louis XV. In this fanciful setting, you can almost take seriously the ironic expression, "happy as a Jew in France."



PURE CONFECTIONERY: The synagogue in Cavaillon, built between 1772 and 1774, includes a velvet chair, facing Jerusalem, for the prophet Elijah.

Both Carpentras and Cavaillon exemplify a flurry of loving attention given the synagogues of the cameres during a rare sliver of good times for Jews of the region. Jews were poor until the 18th century, when they were allowed to go to market fairs all over Provence, and some became very wealthy. But they were still not allowed to buy chateaus or live outside the ghetto, so they used their money to beautify and enrich the synagogues.

A couple of decades later, the Jews of the Comtat found themselves suddenly liberated by the French Revolution. They soon fled to larger economic centers like Marseille, Nimes and Montpellier, abandoning their beautiful synagogues. Today's elderly Sephardim congregation at Carpentras has dwindled and a minyon meets only about once a month. And no one worships in the exuberantly decorated architectural gem at Cavaillon, not even on Yom Kippur. There are only about a dozen Jewish families in the area, not enough to support regular services.

Avignon has an active congregation of Orthodox Sephardi Jews. Many are immigrants from North Africa like the rabbi himself, who fled from Morocco 18 years ago. Of some 3,000 Jews living in the Avignon area, about 100 people show up for Sabbath services, the rabbi said, and there is a busy schedule of weddings and bar mitzvahs. In addition, a four-day Jewish music festival, held every August since 2000 at Carpentras, is a bright spot. It brings together artists from Europe, Israel and the United States for concerts ranging from modern liturgical music to klezmer to music in the North African style. The Carpentras synagogue also participates in the annual European Day of Jewish Culture, an ambitious program of lectures, conferences and synagogue and cemetery visits, which takes place simultaneously in 23 countries throughout Europe.



The 50 centimes note was issued between 1914-1917 in the aftermath of the First World War by the Chambre de Commerce d'Avignon. It circulated in the towns of Avignon, Carpentras and Orange as a substitute for official money which disappeared during the wartime.

Jewish Paper Money in Russia - Kremenchug

Kremenchug is a town of south-west Russia on the left bank of the Dnieper River (which periodically overflows its banks), 73 m. S.W. of the city of Poltava, on the Kharkov-Nikolayev railway. From its situation at the southern terminus of the navigable course of the Dnieper, and on the highway from Moscow to Odessa, it early acquired great commercial importance and by 1655 it was a wealthy town. From 1765 to 1789 it was the capital of New Russia.

The earliest information on Jewish settlement in Kremenchug dates from 1782 when 454 Jews were registered as poll-tax payers in the district of Kremenchug. In accordance with the policy "of directing the Jews toward productive professions," the Russian government opened a weaving mill in the city in 1809, designed to teach this craft to Jews who lacked a profession. Later in the 19th century, the Jewish population increased rapidly, as a result of emigration from the northwestern provinces of Russia to the southern ones. By the end of the 19th century Kremenchug had a large Jewish population of 29,869 persons (47% of the total population).

The Jews played a most important role in the economic development of the town, especially in the grain and timber trades and the manufacture of tobacco. The town was also the center of the tallow trade with Warsaw. Considerable quantities of timber were floated down the river to Kremenchug. Other articles of commerce were rye, rye-flour, wheat, oats and buckwheat, which were sent partly up the Dnieper to Pinsk, but principally to Ekaterinoslav, on light boats floated down during the spring floods. The manufactures consisted of carriages, agricultural machinery, tobacco, steam flour-mills, steam saw-mills and forges.

Victims of the pogroms of 1905, the Jews of Kremenchug were also attacked in 1919 when the armed bands of Grigoryev and the soldiers of the "Volunteer Army" of General Denikin were responsible for the pogroms which occurred in the town. During World War I, the yeshivot of Lubavich and Slobodka were transferred to Kremenchug. In 1926 there were 28,969 Jews, about half of the total population living in the town.

On the eve of the Holocaust its Jewish population was 40,000, out of a total population of 90,000. Kremenchug was occupied by the Germans on September 9, 1941. Many of the Jews had fled the city or had been evacuated by the Soviet authorities, and only nine thousand were left when the Germans came. Even in the first few days of the occupation, the Germans and Ukrainian police harassed and mistreated the Jews. The Jews were under curfew after 5:00 pm, they were prohibited from making

purchases in the shops, and they were put on forced labor, to clean and repair the city streets. When a church was reopened in Kremenchug, on September 25, Jews in large numbers sought to convert, and the mayor and two clerics extorted large sums of money from them in exchange for the conversion.

On September 27 the Jews were ordered to move into a camp consisting of wooden barracks in Novoivanovka, a suburb. The conditions were hardly bearable, and the Jews were not even allowed to prepare cooked food. The killing of the Jews of Kremenchug was launched on the next day. The Jews were taken from Novoivanovka to pits, previously dug by prisoners of war. On the first day sixteen hundred Jews were murdered, and by November 7 all those who had been concentrated in Novoivanovka were dead. Most of the remaining fifty - five hundred Jews who had gone into hiding were turned over to the Nazis by local Ukrainians and were also murdered. A small group of professional men, mostly doctors, were retained for a while, pending their replacement. They were killed in January 1942.

Kremenchug was liberated by the Soviet army on November 29, 1943. Of the 60 synagogues in 1917, only one remained open in 1959, only to be closed down in the early 1960s. The old "Great" synagogue, destroyed by the Nazis, was still standing, roofless.

The revolutions and civil war in Russia created the conditions for municipal governments, credit unions, mutual aid societies and similar organizations to issue paper money in areas that lacked official means of payment. Russian Jewish paper money was typically issued in towns with high percentages of Jewish populations, and circulated within the community.

The undated Jewish paper money was issued in Kremenchug between 1917-1920 to replace the official means of payment which lost its value due to the revolutions and civil war in Russia. The Kremenchug Jewish Community printed the notes on yellowish thick paper using Russian text on the left side of the note and Hebrew on the right side. A Star of David appears in the center. The notes were each serially numbered, and while no records exist of the amount issued, it can be surmised from #1007 on the 50 kopeck and #932 on the 3 ruble that the issue was extensive. Three hand signatures by the management of the Jewish Community appear. The 50 kopeck has black print, the 1 ruble red print and the 3 ruble green print. A Russian text ink seal impression appears on the blank reverse side. All of the notes are extremely rare.

50 К.	КРЕМЕНЧУГСКАЯ		הקהלה העברית	50
ЕВРЕЙСКАЯ ОБЩИНА.			בקרמנצ'וג.	
А № 1007			כרמים של	
МАРКА НА КОП. 50			חמשים אגורות	
ПЯТЬДЕСЯТЬ КОП.			הקהלה מחויבת להחליף	
По предъявлении сего Об-			את הכרמים הזה על מעות	
щина обязана обменять на			מוכנים בכל עת שירוש.	
наличные деньги.				
Членъ Правленія				
Назначен			Бухгалтер	

1 Р.	КРЕМЕНЧУГСКАЯ		הקהלה העברית	1
ЕВРЕЙСКАЯ ОБЩИНА.			בקרמנצ'וג.	
А № 24			כרמים של	
МАРКА НА РУБ. 1			רוכל אחד	
ОДИНЪ РУБЛЬ.			הקהלה מחויבת להחליף	
По предъявлении сего Об-			את הכרמים הזה על מעות	
щина обязана обменять на			מוכנים בכל עת שירוש.	
наличные деньги.				
Членъ Правленія				
Назначен			Бухгалтер	

3 Р.	КРЕМЕНЧУГСКАЯ		הקהלה העברית	3
ЕВРЕЙСКАЯ ОБЩИНА.			בקרמנצ'וג.	
А № 932			כרמים של	
МАРКА НА РУБ. 3			שלשה רוב'	
ТРИ РУБЛЯ.			הקהלה מחויבת להחליף	
По предъявлении сего Об-			את הכרמים הזה על מעות	
щина обязана обменять на			מוכנים בכל עת שירוש.	
наличные деньги.				
Членъ Правленія				
Назначен			Бухгалтер	

The Jewish Orphanage at Norwood

Norwood is a southern district of London, England, partly in Surrey and partly in the county of London. The district is hilly and well wooded, hence the name. It is divided into Upper, Lower and South Norwood, all consisting principally of villa residences and detached houses.

Norwood has cared for children since 1795, when a group of influential members of the Jewish community established the Jews' Hospital and Asylum in Mile End, East London. By 1860 100 boys and 40 girls lived there with support and care. A year later, 8 acres of land in West Norwood, South London were presented to the organization by Barnett and Isabella Meyers and by 1866 the first purpose built residential home was opened to house 220 children.

The Old English word for an orphan was *slepcild*, stepchild. By the custom of the city of London, the lord mayor and aldermen, in the Court of Orphans, have the guardianship of the children still under age of deceased freemen. In this end several homes for orphaned children were funded by the municipality. Where possible, the Jewish community leaders tried to ensure that children who had been orphaned, or whose parents were unable to care for them, would still be looked after in a Jewish environment, and not become a burden on the state.

In the early part of the 19th century, it was up to the churches to take the lead in expanding provision in their own schools. When there was no alternative, Jewish children attended these church schools, though all of them promoted a Christian curriculum to a greater or lesser degree. Those run by the British and Foreign Schools Society were relatively accommodating towards families with a different religious conscience. Others, however, such as those run by the London Missionary Society and the London Society for Promoting Christianity among the Jews, expressly aimed to convert their pupils to Christianity. The Chief Rabbi, Solomon Hirschell, became so concerned about their activities that, in 1807, he proclaimed that any parents sending their child to a missionary school would forfeit the right to be regarded as Jewish.

The Jewish Orphanage at Norwood provided residential and educational care for large numbers of children from the mid-19th century until its closure in the 1960s. The sexes were separated at the orphanage, and brothers and sisters were allowed to meet only one afternoon a week - which was an opportunity, too, to meet friends of the opposite sex. Very few children were actually orphans, but they all had one thing in common - their families were unable to offer them stability and care. In the early years, many children were admitted to care due to poverty and psychiatric reasons. Later, Norwood changed its perspective to offer support to families to prevent family breakdown.

During the early days of World War II, a large number of Jewish children were sent to England for safety and the facilities of the orphanage were utilized. But by 1960, a decision was made by the charity to split up the orphanage into separate buildings and enable the old barrack-like institution to be dismantled. These small group homes were relocated in north London, where the Jewish community was larger than the Norwood area. This helped integrate children into their local communities.

The Jewish Orphanage has issued several medals and tokens over the years. Among these was a medal issued in 1937 commemorating the coronation of George VI and Elizabeth.



Saloniki Jewry

Although historical evidence is scarce, it is believed that the Alexandrian Jews who arrived in 140 B.C.E. were among the first Jews to settle in Salonika. Several sources give evidence of the existence and growth of the Jewish community during the Hellenistic and Roman periods. It is known that the apostle Paul preached for three consecutive Sabbaths in the synagogue of Salonika and that afterward he was forced to leave the town.

After the splitting up of the Roman empire in 395 C.E., Salonika became the second most important city—after Constantinople—in the Byzantine Empire. The Byzantine emperors in their efforts to "Christianize" their subjects were hostile to the Jewish communities in their territory and especially to the Jews of Salonika. In spite of the hardships they suffered during the Byzantine period, the Jewish community of Salonika flourished as most of the Jews were merchants, engaging especially in the silk trade. It is to be noted that the oldest synagogues of Salonika—Ez ha-Hayyim and Ez ha-Da'at—which existed until the beginning of the 20th century, date to the Byzantine period.

In 1430 Salonika was occupied by the Turks. During the 15th and 16th centuries many Jewish expellees from Spain, Portugal, Italy, Sicily, and France, and refugees from North Africa, settled in Salonika. The largest numbers came in 1492/93 and 1536. Salonika also received Marranos who were expelled from Portugal. In 1514 the rabbinical triumvirate of Salonika issued a special *haskamah* regarding the Marranos as Jews as far as marriage and divorce were concerned, i.e., they practically regarded the Marranos as Jews in every respect.

It is estimated that by 1553 there were 20,000 Jews in Salonika as the location of the city and the fact of being a port—constituting a key point on the international trade route between the East and the West—helped attract settlers. The Jews of Salonika also engaged in the crafts, and the city was famous for its Jewish weavers and silk and wool dyers. Nearby there were gold and silver mines and many of the miners were Jews. Another craft was the manufacture of jewelry. The Jews exported grain, cotton, wool, silk, and textiles. Many Jewish women worked in growing tobacco and its industry. In 1900 there were approximately 80,000 Jews in Salonika.

In 1908, when the Young Turks rose against the Ottoman sultan Abdul Hamid II, many Jews were in their numbers. One of the first actions of the Young Turks when they came to power was the recruiting of all non-Muslims into the Turkish army. As a result many young Jews left

Salonika and emigrated to the U.S. in order to avoid serving in the Turkish army. Since the Jews believed that the new government was more liberal and tolerant than the former one, they openly organized socialist and syndicalist movements. At the same time the first Zionist organizations appeared in Salonika. By the eve of World War II there were more than 20 Zionist organizations. The Young Turk revolution marked a new "golden" era for the Jews of Salonika. Jews could be found in every profession: merchants, tobacco workers, lawyers, physicians, teachers, and the Jewish stevedores of Salonika were famous. On Sabbaths the town and the port came to a standstill since the Jews did not work.

When the Greek army entered the town in 1912, King George declared that Jews and all other minorities were to have the same rights as the Greek population. After the Balkan Wars (1912-13) Salonika could no longer be used as the port for the Balkan states. Nevertheless, trade continued to flourish since during World War I Salonika became a center for Allied soldiers.

The first German armed columns entered Salonika on April 9, 1941. Two days later, the *Messagero*, the sole surviving Judeo-Spanish daily paper, was suppressed, and a number of houses and public buildings requisitioned for military needs, including the Jewish hospital founded by Baron de Hirsch and bearing his name. The beginning of the persecution was in a disguised form, as was the Nazi practice. It came in the summer of 1942, when orders were issued for all adult male Jews between the ages of 18 to 45 to present themselves at Liberty Square to be enrolled for forced labor. Here 6,000-7,000 of them were kept, packed together under the broiling sun, until the afternoon, surrounded by companies of soldiers armed with machine guns. The slightest movement was savagely punished. Many were sent off immediately to malaria stricken areas, where they worked in the sun ten hours a day, with inadequate rations. Within ten weeks many of those taken had died.

After prolonged negotiations, the Germans ultimately agreed to exempt the Jews from forced labor in return for a ransom of two and a half billion drachmae, equivalent to about 40,000 U.S. gold dollars. The bulk of the sum was raised, with enormous difficulty. In the following months there were more and more expropriations and seizures of Jewish businesses, warehouses, and property. This culminated when, in December 1942, the ancient cemetery, containing nearly 500,000 graves and dating back certainly to the 15th century, was expropriated and thus became a quarry for the entire city. Tombstones of inestimable historic value were removed regardless of age or associations and can still be seen all over the city as paving stones or even to line latrines.

Throughout Europe, the Nazi authorities showed a somewhat paradoxical interest in Jewish libraries, intellectual treasures, and ritual objects, partly because what was valuable could be sold (even if it first had to be melted down), partly because they were engaged in building up at Frankfort, for anti-Semitic purposes, what was rapidly becoming the world's greatest Jewish research library. The ancient fame of Salonika attracted special attention, and not long after the German occupation the libraries and synagogues of Salonika were raided and their treasures seized, packed, and dispatched northward.

Some half century before, Baron de Hirsch had paid for the construction near the railway station of a number of little houses, to give shelter to Jewish refugees from the Russian pogroms. This was to be the scene of the final tragedy. While the ghetto legislation was being perfected and enforced, this district, which had a population of something less than 2,500 massed together in 593 rooms, was being divided off from the rest of the city by a fence of high planks. There were three entrances, each surmounted by a trilingual inscription, in German, Greek and Ladino, and searchlights and machine guns were installed outside. This was to serve as the corral where the human cattle were to be rounded up at the last, before being taken to the slaughter. Three hundred empty railway wagons were known to be lined up on the sidings, awaiting the victims.

On the morning of March 14, the inhabitants of the Hirsch quarter were instructed to assemble in the local synagogue, where they were informed that they were to be deported to Poland. They were informed then that they would find a new home there, among their own people. To give some verisimilitude to the claim, some Polish paper money was made available to the victims. The next morning, the inhabitants of the quarter were assembled and marched to the station, where they were driven into the waiting cars, which were soon over laden to twice their capacity, closed, then sealed, and off for Poland.

The Hirsch quarter was now clear and ready to receive a new convoy. On March 17 another convoy left for the north, under much the same conditions as before. Day by day, thenceforth, these scenes repeated themselves, group after group being dispatched to the Hirsch quarter and convoy after convoy, each of some 2,800 persons, being sent off.

Few details are known as to what happened to the deportees in the course of their tragic journey northward. But their fate was in all cases the same. The talk of sending them to start a fresh life in Poland was nothing but mockery. The trains were directed one after the other to the great annihilation camps of Auschwitz and the adjacent Birkenau. Here, the Salonikan Jews were exterminated. The number of survivors who escaped

by flight or by some other means was infinitesimal.

Of the Salonikan community, there were now left only the survivors of those who had been sent to forced labor. They were now rounded up, malaria-stricken, emaciated, and half naked, and on August 7, 1,200 of them were also deported. This was the 19th convoy. It was also the last; for there were no Jews left.

All told, 43,850 Jews, 95% of the Jewish population, had been deported from Salonika in these few months. Nearly all were sent directly to Poland, where they were exterminated. Of the 5,000 Salonikan Jews not deported, many had already succumbed to their sufferings in forced labor; others had found refuge in the surrounding countryside or in Athens, where a goodly proportion of the Jews were saved by the complicity of the Christian population.

In October 1944, Salonika was recaptured by the Greek and Allied forces. A handful of Jews returned to the city whose history had been intertwined so closely with their own for 2,000 years. They found their homes occupied, their property looted, all but two or three out of their 19 synagogues destroyed, their five-century-old cemetery still used as a quarry. Amid the ruins, this remnant built up their lives anew.

The Ghetto Fighters House in Israel issued a series of medals honoring people or places associated with the fighters of the Holocaust. The Saloniki Jewry medal obverse show the port, a sailing vessel and the tower, symbols of Salonica's Jewish history. The reverse is in Hebrew letters with the Star of David.



A Medal of Napoleon III

French Jewry have always had the utmost respect of the Bonaparte family. Emperor Napoleon Bonaparte, proclaimed the emancipation of the Jews in the Italian states which he had established. The majority of the Jews in Italy hailed Napoleon as a liberator and political savior. In May 1799, during Napoleon's campaign in Palestine the government newspaper *Moniteur* published the information that Napoleon had issued a manifesto in Palestine which promised the Jews their return to their country. Many European newspapers reproduced this information. The campaign gave rise to millenarian hopes among the Jews that their expectation of the return of Israel to Palestine was linked with realistic political projects.

The principal influence exercised by Napoleon as emperor on Jewish history was in the years 1806 to 1808 when he convened the Assembly of Jewish Notables, the French Sanhedrin, and established the Consistories. The programmatic documents formulated during this period and the institutions which then came into being embody the first practical expression of the demands made by a centralized modern state on the Jews who had become its citizens.

The news of the activities of the Jewish assemblies stirred both Jewish and gentile sectors of society in Central and Western Europe. The Austrian authorities were apprehensive that the Jews would regard Napoleon in the light of a messiah. In England, theological hopes and political projects for the "Return of Israel" intensified. Napoleon's victorious armies brought civic emancipation to the Jews in all the countries of Central and Western Europe where governments dependent on him were formed. The central Jewish Consistory established in the Kingdom of Westphalia was the first Jewish institution in Europe to introduce reforms into the Jewish religion. Discussions were held among Hasidim as to whether support should be given to Napoleon or the Russian Czar Alexander I in order to hasten the coming of the messiah.

The forces unleashed by Napoleon brought in their wake contradictory effects on the course of modern Jewish history. The breakup of old European feudal patterns of societal organization was eventually to open up a range of new economic and political options for the Jew. Jewish Emancipation was to come eventually, even if its triumph was to be delayed till later in the century. Well in advance of that time the Napoleonic uprooting of the established order forced the Jewish community to contend with the many challenges posed by that process to their traditions and their

lives. Already before Napoleon there were individual Jews seeking an accommodation with the world outside the ghetto.

Napoleon's insistence on a price to be paid by the Jew for his entrance into the modern world was to set the tone for much of the debate within the Jewish community during the Emancipation era. How to remain loyal to the traditions of his people and at home in the modern world was a problem with which the Jew wrestled throughout the period of his modern history. It is a problem first posed practically and seriously by the threat of Napoleonic successes.

Charles Louis Napoleon Bonaparte was the son of King Louis Bonaparte and Queen Hortense de Beauharnais; both monarchs of the Kingdom of Holland. He was elected President (1848-1852) of the Second Republic of France and subsequently Emperor (1852-1870), reigning as Napoleon III (Second French Empire).

Napoleon's challenge to Russia's claims to influence in the Ottoman Empire led to France's successful participation in the Crimean War (March 1854-March 1856). Hoping to achieve military glory to match his uncle Louis and forced by the diplomacy of the German chancellor Otto von Bismarck, Napoleon began the Franco-Prussian War in 1870. This war proved disastrous, and was instrumental in giving birth to the German Empire. In battle against Prussia in July 1870 the Emperor was captured at the Battle of Sedan (September 2) and was deposed by the forces of the Third Republic in Paris two days later. He died in exile in England on January 9, 1873.

There is an extremely rare medal, probably not offered at public auction during the last 40-50 years and lacking in many public and most private collections which was spotted by Mel Wacks recently on e-Bay, where it was offered with an opening bid of \$400. The medal is struck in bronze, partially gilded, and is in Very Fine condition but for a single edge bump. This 50 millimeter bronze medal was issued by the Jews of France in support of the Emperor Napoleon III at the outset of the Franco-Prussian War in July or August 1870. The war lasted only 6 weeks and ended with the dramatic defeat of the French Army and the abdication of the Emperor.

A laureate portrait of Napoleon III is encircled by the full text of the Biblical Priestly Blessing (Numbers 6:24-26) in fine Hebrew type, fully pointed. Below is the Hebrew date 5630 (1869/70). The reverse of the medal presents the French translation of the Priestly Blessing and the date all within a laurel wreath.

The Priestly Blessing is the formula in Numbers 6:24-26 ordained by God and transmitted to the priests by Moses for the blessing of Israel.

Verse 27, "They shall invoke My name on behalf of the Israelites and I will bless them," makes explicit the intent of the ordained formula: to invoke the power of the Lord, who alone dispenses blessing.

The blessing has been customarily translated

The Lord bless you and keep you;

the Lord make His face to shine upon you and be gracious to you;

the Lord lift up His countenance upon you and grant you peace.

The rendering of Numbers 6:24–26 in the Jewish Publication Society's translation of the Pentateuch (1962) is

The Lord bless you and keep you!

The Lord deal kindly and graciously with you!

The Lord bestow His favor upon you and grant you His friendship!

The structure of this threefold blessing is interesting to note. The first sentence contains three words, the second five words, and the third seven words. The name of the Deity (Tetragrammaton) is found in the second word of each sentence.



Jewish Medal from Pest

Budapest, the capital of Hungary, was formed officially in 1873 from the towns of Buda, Obuda, and Pest which each had Jewish communities. Jews are first mentioned in Pest in 1406. In 1504 they owned houses and land. Records again mention Jews living in Pest from the middle of the 16th century, and a cemetery is known to have existed.

After the Austrian conquest in 1686, Jewish residence within the city was prohibited. By the middle of the 18th century Jews were allowed to attend the country-wide weekly markets held in Pest, but were only permitted to stay in the city for a specified time. In 1783 Joseph II abrogated the municipal charter with its exclusion privileges and permitted Jews to resettle in Pest. The first "tolerated" Jew received permission to settle within the city walls in 1786 in return for paying a "toleration tax". In 1833 there were 1,346 Jewish families in Pest.

Pest Jewry took the lead in pressing for the abolition of the tolerance tax, and in 1846 the "chamber dues" were abolished. On the outbreak of the Hungarian revolution of 1848, Jews volunteered for civil defense, but the German citizens of Pest objected to their enrollment. On April 19 a mob which attacked the Jewish quarter was repelled by the military. Nevertheless many Jewish youths enlisted in the revolutionary army, and the Jews of Pest gave large financial contributions to the revolutionary cause. After the suppression of the revolt, a huge contribution was levied on the Pest community, and to help the Obuda and Pest communities a collection was made by Hungarian Jewry of 1,200,000 forints.

The half century preceding World War I was a period of prosperity and cultural achievement for Pest Jewry. In 1859 a double-turreted Moorish-style temple was built in Doheny Street. It was to be the largest synagogue in Europe. Construction of the octagonal temple in Rombach Street was completed in 1872. The Jewish population increased, and they played a prominent role in the capital's economic development. Max Nordau and Theodor Herzl were born there.

The first Jewish school in Pest was established in 1814 and a Jewish girls' school was opened in the fall of 1852. The Rabbinical Seminary opened in 1877, helped to make Pest the center of Jewish learning. Following the widespread anti-Semitism aroused by a blood libel case in 1882, the idea of establishing a Jewish secondary school (gymnasium) found increasing support, and in 1892 Antal Freystaedtler donated one million forints for this project. The school was opened in the fall of 1919 as the Pest Jewish Boys' and Girls' Gymnasium. The illustrated sport game medal is from the Jewish Community Girls's High School of the same year.



The medal contains a Hebrew and Hungarian inscription. Its motif is a woman with harp. The word "Csillag" referring to the sculptor.

With the growth of Nazism before World War II Jewish communal and economic life was again restricted. In 1941 there were about 184,000 Jews in Budapest out of a total population of 1,712,000. After the Germans entered Hungary, they set up the Budapest Jewish Council, deprived the city's Jews of freedom of movement, and by the end of July some 200,000 Jews had been herded together in about 2,000 houses. Rescue actions were started by Charles Lutz and Raoul Wallenberg and thousands of Jews found shelter in so-called "protected houses," or in the legations of the neutral powers. Tens of thousands of Jews possessing safe-conduct passes issued by the neutral powers were crowded into the International Ghetto.

On November 5, 1944, the Hungarians began handing over Jews to the Germans. Some 76,000 Budapest Jews were involved in the death march and deportations that followed. At the beginning of January 1945, the government withdrew its recognition of international safe-conduct passes and Jews were hunted all over Budapest and shot by the thousands. At the time of Budapest's liberation, some 94,000 Jews remained in the two main ghettos and in the legations of the neutral powers. The number of Jews in hiding was about 25,000. Later, some 20,000 returned from concentration camps and from labor service detachments. Of those Budapest inhabitants considered to be Jews, about 105,000 perished between March 19, 1944, and the end of the war

American Jewish Tercentenary

The earliest documentary evidence concerning the Jews in this country relates to New York. Jewish connection with the Dutch colony of New Netherlands antedated by many years the beginnings of the migratory movement, for among the influential stockholders of the Dutch West India Company, founded in 1620, were a number of Jews. Their influence upon the fortunes of this company from that time on was of considerable importance. It would appear that Jews were on the muster-rolls of soldiers and sailors sent out to the colony of New Amsterdam in 1652, and that they had engaged to serve for the term of one year. Their identity, however, has been lost.

The first known Jewish settler in New Amsterdam was Jacob Barsimson. He arrived at that port on the ship "Pear Tree" July 8, 1654, it is believed from Holland, which country he seems to have left in company with a coreligionist named Jacob Aboab (Aboast or Aboaf?), also bound for New Amsterdam. It is doubtful whether Aboab ever reached the New World. Early records refer to some transactions between these emigrants when their vessel was off the Isle of Wight; hence, in view of the date and the circumstances, the Dutch origin is attributed to these early emigrants.

References to Barsimson in the early tax-lists indicate that he was a man of small means, as about a year after his arrival he was taxed voluntarily at a sum very much lower than the majority of Jewish and non-Jewish residents. This did not prevent him, however, from vigorously insisting upon his rights, and from freely appealing to the courts for redress, no matter how influential his opponent. In 1658 he succeeded in securing from the Dutch municipal court in New Amsterdam a ruling which is surprising even in the light of latter-day principles of religious liberty. He was summoned to court as defendant on a Saturday; but the court decided, in the terse language of the record, that, "though defendant is absent, yet no default is entered against him, as he was summoned on his Sabbath."

Three years earlier Barsimson and another early Jewish settler, Asser Levy, joined in a petition to the governor and council of New Netherland to be permitted to stand guard like the other burghers, or to be relieved from the special tax imposed upon their nation in lieu thereof by resolution of governor and council. Their request was curtly refused, with the remark that they might go elsewhere if they liked. Instead of following this latter advice, Barsimson and his coreligionists succeeded before long in obtaining instructions to Governor Stuyvesant from his superiors—the Dutch West

India Company of Holland—condemning such unjustified and illiberal discriminations. There is reason to believe that the heavy Jewish holding of stock of the company in Holland was a potent factor in securing the removal of these disabilities.

In September of the same year twenty-three Jews who had taken passage in the bark "Saint Catarina." came from Brazil, by way of Cuba and Jamaica, having been driven out when that country capitulated in 1654. Record of their arrival is obtained from the legal proceedings instituted against them, by the officers of the vessel, to procure the passage-money for which they had made themselves jointly liable. Some were unable to pay, and two were imprisoned in consequence.

Others arrived while these proceedings were pending, much to the displeasure of Peter Stuyvesant, the Dutch governor of New Netherlands, who ordered them to leave the colony, and wrote to the directors of the Dutch West India Company asking authority for their exclusion. The directors overruled Stuyvesant, and under date of April 26, 1655, instructed him that his attitude "was unreasonable and unfair, especially because of the considerable loss sustained by the Jews in the taking of Brazil, and also because of the large amount of capital which they have invested in the shares of the company." They directed that "they [the Jews] shall have permission to sail to and trade in New Netherlands and to live and remain there."

Stuyvesant carried out his instructions with no good grace and put many obstacles in the way of these early settlers. Further instructions to him directed that the Jews should be permitted to enjoy all the civil and political rights in New Netherlands that were accorded them in Amsterdam, and they were to be allowed to hold real estate and to trade. But they were not allowed to open retail shops. It resulted in their engaging in foreign intercolonial trade, for which, because of their connections, they were peculiarly fitted. The part the Jews played as importers and exporters, and in colonial commerce, is accordingly one of great significance.

The 3" diameter bronze medal shown below was issued in 1954 to commemorate the 300th anniversary of the arrival of the first members of the Jewish faith to America in 1654.



CLUB BULLETIN

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INS/ICC of LOS ANGELES: The room was full at the holiday get-together in December at Factor's Deli. (One thing about holiday get-togethers - you will always see someone that you have not seen for most of the year.) Following a fabulous feast, Coin-O was the fun feature of the evening. At the January meeting, Mary Yahalom showed a video on Jerusalem for the program feature. This group meets on the third Thursday of the month beginning at 7:00 p.m. with anyone arriving early getting to enjoy having a meal together.

INS of NEW YORK: Meetings are now held on the 4th Wednesday of the month beginning at 7:30 p.m. with early arrivals enjoying dinner together at the Cinema Café directly across the street. The letter L, birds & fowl and Veteran's Day were the study topics at the November meeting. For December, the letter M, lights and Hanukkah, Rosh Hashana (Secular) & Asarah B'Tevet were the study topics. For the January meeting, items studied were the letter N, discussion topic "to be determined", and Shevat-TU B'Shevat and Shabbat Shirah. As always, recent acquisitions are encouraged to be shown and talked about.

INS of MASSACHUSETTS: There has been an inquiry as to whether this group may be interested in starting up meetings again. If any of you out there in this area are interested, you may contact M. Mooney at mamooney@alumni.clark.edu.

WANTED TO BUY/SELL/TRADE: Wanted: (1) Israeli Service Ribbons and related certificates (for both pre and post 1948 service; (2) Palestine police medals and badges; (3) Transjordan Frontier Force medals & badges; (4) Spain 1936 to 1939 International Brigades awards to Jews; and (5) World War II 1939-1945 awards to Jews (all countries). If you have any of these items and wish to sell or trade, please contact me at either the address or email address on the previous page and I will put you in touch with this person.

MOMENTS IN THOUGHT: If you look like your passport picture, you probably need the trip. . . No husband has ever been shot while doing the dishes. . . A conscience is what hurts when all your other parts feel so good. . . Directions on a bar of Dial soap - "use like regular soap" - and that would be how? . . . Things that just make us feel good - falling in love; laughing so hard your face hurts; getting mail; a special glance; a long distance phone call, giggling, listening to rain.

COMMENTS FROM DJS: It's been great hearing from so many of you, whether by email or regular mail. One question I received was "Are there plans to update the AINA website any time soon?" I will check that one out. Be well, be happy. 

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Numismatic News

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ISRAEL 55th ANNIVERSARY SPACE EXPLORATION COMMEMORATIVE COIN

issued by the Bank of Israel

In 1988, Israel successfully launched the "Ofeq1" Satellite and thus became one of the small group of space-faring nations of the world able to launch satellites to orbit. Since then, more have been launched. Three are still in orbit. - Amos 1, the civil communications satellite, Gerwin 2, a research satellite developed by the Technion, and Eros the commercial observation satellite. A second communications satellite, "Amos 2", was launched at the end of December 2003 and more are planned for launch in the near future. The "Space Exploration" Commemorative Coin highlights Israel's admirable achievements in Space.

The coin obverse depicts the "Shavit" rocket. Each coin version carries a different design on the reverse:

- on the Gold coin - the "Eros" Satellite
- on the Silver Proof coin - the "Amos" Satellite
- on the Silver Proof-like coin - the "Ofeq" Satellite.

This coin is dedicated to Ilan Ramon and the other six astronauts who lost their lives in the Columbia tragedy. The coin edge bears a Hebrew inscription in their memory.

Design: Gideon Keich

Coin Specifications

Cat. No.	Metal and Finish	Face	Mint Mark	Diameter	Weight	Mintage
31580300	Gold/917 22k, Proof	NIS 10 "מ" (Mem)		30m	16.96g	700
21580380	Silver/925 Proof	NIS 2 "מ"		38.7m	28.8g	2,500
21580300	Silver/925 Proof-like	NIS 1	Star of David	30m	14.4g	2,500
71580331	Set of the 3 above coins		David			
71580222	Set of the 2 silver coins					



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